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S E R M O N

Preach'd before the Honourable

HOUSE of *COMMONS*,

O N

Wednesday the 28th of *March*, 1711.

B E I N G

The DAY appointed by Her M A J E S T Y ' S
Royal P R O C L A M A T I O N

F O R A

General Fast.

By *ANDREW SNAPE*, D.D.

Schoolmaster of Eton, and Provost of King's College Cambridge
and Chaplain in Ordinary to Her M A J E S T Y .

L O N D O N :

Printed for J O N A H B O W Y E R , at the *Rose* in
Ludgate-Street, 1711.

SERMON

Preach'd before the Honourable

HOUSE of COMMONS,

Wednesday the 28th of March, 1711.

By

The DAY appointed by Her Majesty's
Royal PROCLAMATION

General Fast.

By ANDREW STAPPE, D.D.
and Chaplain in Ordinary to Her Majesty.

LONDON:
Printed for John BOWLER, at the Rose in
Langbate-Street, 1711.

AMOS IV. 10.

*your young Men have I slain
with the Sword; and have taken
away your Horses, and I have made
the stink of your Camps to come up
unto your Nostrils: yet have ye not
returned unto me, saith the Lord.*

THE Almighty, as the great Governour of the World, and Disposer of Events, has various Methods of keeping Mankind in subjection to him, and making them sensible of his Power and Dominion over them. He has very gentle and very severe Dispensations, with which He visits them by turns; and though he is much more delighted, when he can govern by the former, yet he sometimes finds it necessary to have recourse to the latter: Nor does it always happen, that even his heaviest Judgments are sufficient for the Reformation of Wicked Men: As we find him complaining
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several times in the Chapter of the Text ; where he enumerates the various Judgments he had successively sent down on the House of Israel, and all without effect. *I have given you, says he, Cleanness of Teeth in all your Cities, and want of Bread in all your Places— I have with-holden the Rain from you, so that two or three Cities wandered unto one City to drink Water—— I have smitten you with Blasting and Mildew, when your Gardens, and your Vineyards, and your Fig Trees and your Olive Trees increased, the Palmer Worm devoured them—— I have sent among you the Pestilence, after the manner of Egypt, your young Men have I slain with the Sword, &c. But all these Severities, it seems, were too little to reclaim them ; for we still have it repeated, after the Relation of every Judgment ; yet have ye not returned unto me, saith the Lord.*

And I wish this were not too much the Case of our own Country. We too have had Experience of many of God's dreadful Visitations, though far less than our Iniquities deserv'd, and with a large Allay of unmerited Blessings ; yet have we not returned unto the Lord, nor are we made the better by all our sufferings. The several National

nal Calamities mention'd in this Chapter, with which the great Sovereign of the Universe chastises an ungodly People, have all had their Turns of raging in this Land: But that which now lies heaviest on us, and the farther Calamities whereof we are now met to deprecate, by the solemn Humiliation of our selves before God, and the Religious Exercises of this Day, is the Misery of a devouring War; which however unavoidably enter'd into, and successfully carry'd on, has been unexpectedly long and tedious, bloody and expensive, in which some Millions of Lives have been sacrificed, and many Millions of Treasure been consum'd, and all without producing the expected Fruit of so much Hazard and Contention, viz. a joyful Rest and Tranquillity, the Security of our Religion, and the undisturb'd Possession of our Civil Rights and Liberties.

But that we may improve the Sense of our Publick Sufferings, and of the Transgressions for which we suffer, to the Design of this Day's Penitential Submission; that we may humble our selves under the afflicting Hand of God: That we may confess all this to be the *Lord's Doing*; and be alarmed

med with the just Apprehension of what he will farther do, if we continue to provoke him: That the Almighty may not complain of us, as formerly of the *Jews*: That tho' he has *slain our young Men with the Sword*, and permitted other Evils to befall us, yet *would we not return unto him*; give me leave, from the Words of the Text, and Occasion of the Day, to insist on the following Points.

I. That the *Sword* is an Instrument of God's Vengeance; and that all Wars and Fightings are a Judgment sent from him, to chastise the Iniquity of both the contending Parties.

II. That to remain incorrigible under God's Judgments, is the highest Degree of Provocation, and the certain way to inevitable Destruction. And,

III. How far in Fact we have, and in what manner we ought to return unto the Lord our God; that so we may appease his Wrath, avert his Judgments, and recommend our selves to his Favour and Protection.

II. That

I. That the *Sword* is an Instrument of God's Vengeance; and that all Wars and Fightings are a Judgment sent from him, to chastise the Iniquity of both the contending Parties.

To confirm which Assertion, and make you sensible that War is both an Evil, and an Evil of God's sending, I might appeal to a multitude of Texts, where he threatens it in his Anger, and joins it with other Plagues, the most dreadful that can befall a Nation; where he assumes to himself the Title of *Lord of Hosts*, and even glories in the Appellation of *Shaddai*, or the Destroyer; *I kill*, says he, *and I make alive*, *I wound and I heal*, Deut. xxxii. 39. And a little after, *If I whet my glittering Sword, and my Hand take hold on Judgment; I will render Vengeance to mine Enemies, and will reward them that hate me*. We read in the 14th of *Ezekiel*, that the *Sword* is one of those which he calls his *four sore Judgments*: It was one Branch of the miserable Option propos'd to *David*, when he was to be punish'd for Numbering the People; and we find he did not think it the least of the three Evils, but made choice of the Pestilence it self as a less formidable

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Will it here be alledg'd, that to *flee three Months before our Enemies, whilst they pursue us*, which was to have been *David's Case*; or more generally, that to be cross'd with continual Disappointments, to miscarry in all our Warlike Enterprizes, and fall at last under the Power of a prevailing Adversary, might indeed be accounted a heavy Judgment: But that a prosperous and successful War, such as this we are engag'd in, attended with repeated Victories, and blest with many Providential Events, may better afford Matter of Joy and Triumph, than of Humiliation and Repentance, and fill us with the Assurance, that God is pleas'd with the Justice of our Cause, and that we are the People whom he delights to honour.

If this should be objected in Bar to the solemn Devotions, the religious Austerities, the affectionate Contrition, the smiting Reflections on our own Unworthiness, and the Justness of God's Displeasure, which this Day of Penance and Mortification calls for; may I not be allow'd (in order to promote these Holy Duties, and for the subduing in our selves that Pride and Elation of Mind, which might otherwise obstruct them) to
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turn the dark side of our Affairs, and represent a more uncomfortable Prospect; without being thought to undervalue the Goodness of our Divine Benefactor, or insensible of those accumulated Favours, which in the Riches of his Mercy he has shower'd down upon us? For which may his glorious Name be ever magnify'd and exalted.

For still it must be remembred, that however the continued Succession of so many Blessings and Deliverances may administer just Grounds of Wonder and Delight, of Love and Gratitude, of Hope and Trust; it gives us none of Confidence and Presumption. How well soever the Almighty may be affected to a Righteous Cause, he will be no Friend to the unrighteous Espousers of it. Whatever past Advantages we have gain'd, they are so far only an Earnest and Pledge of farther Mercies, as they are thankfully receiv'd, and usefully improv'd; but our Exaltation will only contribute to our heavier Fall, if we grow giddy with our Heighth, and look not to the Arm that rais'd us. We have put on our Armour with good Success, but it is not yet time to put it off: The incidental Scenes of the Tragedy of War have been generally in

our Favour, but who can judge what the Catastrophe will be? The main Issue of it is still precarious and depending, beyond the reach of our Foresight to discover, or our Power to determine. God only can give Success or Disappointment to our Councils and our Arms: He only knows how the great contested Point will be finally decided; whether *Europe* shall be free, or subjected to the Arbitrary Will of one Aspiring Monarch; whether the true Religion, or Popish Superstition shall be establish'd in these Realms.

In the mean time, is not our very Uncertainty in a Matter of so much Consequence, our Fears of a Miscarriage, our Reflections on the Instability of Worldly Blessings, our Apprehensions that the Course of Success may possibly turn against us, and the Triumphs of so many Years be blasted by the Event of one unprosperous Day? is not even this, I say, enough to convince us, that War is a heavy Judgment; that even a victorious and successful War carries some Marks of the Divine Displeasure, has its share of Punishment and Suffering, and is a just Occasion of humbling our selves in the most lowly and reverent manner before
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Almighty God; of flying to him, for Pardon and Protection, under the modestest Sense of our Weakness, and deepest Conviction of our Guilt?

But if to the Uneasiness of such an anxious and doubtful State, we add the unavoidable Calamities with which all War is necessarily attended; if we reflect on the Confusion and Disorder, the Waste and Desolation, the Injustice, Cruelty and Oppression, the undistinguish'd Violence to innocent Friends and innocent Foes, during the Heat and Hurry of a Battle or a Pursuit, with many other affrightning Circumstances that might be nam'd; this must farther convince us, how far such a State is from being at any time eligible, how unlovely and uninviting under its most promising and favourable Aspect; and what a Pain it must be to a Breast that has any generous Sense of Pity, even to conquer at the Expence of so much Misery of his Fellow-creatures.

I forbear to aggravate this black and dismal Scene, by representing the Cruelties in cold Blood, with other licentious Outrages and Excesses, committed not only without, but against Command, by those *Sons of Violence*.

lence whom no Rule or Order can restrain. I am speaking only of regular Oppression, and disciplin'd Barbarity, such as is warrant-ed by the Law of Arms, and is, I confess, in some Degree necessary toward the successful Prosecution of a War: But may we not therefore infer from that very unhappy Ne-cessity, which obliges us to be the Instru-ments of so much Mischief, that War, in its best and most wish'd-for Event, is still a ve-ry dreadful Judgment? To which, by the way, 'tis a very poor Alleviation, to reflect that our Enemies have suffer'd much more than we.

But let us take now another View, and turn from the Evils we make others bear, to those we endure our selves. Is it not enough to damp our Pride, and make us asham'd of our confident Boasting, when we consider at how dear a rate the Subject of our Boasting has been purchas'd? How our young Men have been slain with the Sword, for which there are too many *Widows* to make *Lamenta-tion*; how many have been made Fatherless, and how many Childless; how our Poor have increas'd, our Commerce decay'd; how largely we have been drain'd of our Riches, and which is much more precious, of our Blood,

Blood, in the Course of this expensive and destructive War?

Consider what a Value is set by the Laws of this Land, as well as by the Laws of God, on every single Life; how strict an Inquisition is made for the Blood of the meanest Subject, when spilt even by the greatest; with how unanimous a Voice, and warm an Indignation, Justice is demanded against any Murderer; and yet how many of these valuable Lives are sacrificed in every Battle, or without a Battle, by the Fatigues and Casualties of an Expedition or Campaign; and that Consideration will be a farther Proof, that we have all this time been under God's visiting and afflicting Hand, even while we have been conquering.

'Tis by his Blessing indeed that we prevail in the Contention with our Enemies; but 'tis his Anger that leaves us any Enemies to contend with. We must ascribe it to his Favour and Loving-kindness, that our Right has been hitherto so happily vindicated and asserted; but to his fatherly Correction and Reproof, that our Right is still disputed, and that we have occasion to vindicate it by Force of Arms.

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We are, in short, but the Instruments of his Wrath, in all our Strife and Contention, and do but serve his Purposes on one another. He suffers Kingdoms to waste and weaken each other, that so he may avenge himself upon both, in Proportion to their several Provocations. Which is the Substance of my first Assertion. I am now to show in the

II. Place, That to remain incorrigible under God's Judgments is the highest Degree of Provocation, and the certain Way to inevitable Ruin.

There is indeed no greater Sign of a confirm'd Wickedness, and perfect Obduration, than to be insensible under the Rod of Affliction; not to be improv'd or better'd by such awakening Admonitions, to be so far from *turning to him that smiteth us*, as, on the contrary, to spurn at the Arm that lashes us, and defie his Power while we smart under it.

Let us hear how he resents such a careless and stubborn Behaviour. *Isa. xxii. 12, 13, 14. And in that Day*, says the Prophet (it was a Day when the *Persians* by the Divine Permission

mission had invaded Judea, as he often suffer'd the barbarous Nations to do, in order to chastise his People for their Idolatry, and oblige 'em to cry out to him for Deliverance) in that Day did the Lord God of Hosts call to Weeping and to Mourning, and to Baldness, and to girding with Sackcloth. And behold Joy and Gladness, slaying Oxen and killing Sheep, eating Flesh and drinking Wine: Let us eat and drink, for to morrow we die. And it was reveal'd in mine Ears by the Lord of Hosts, surely this Iniquity shall not be purged from you, till you die, saith the Lord God of Hosts.

When Men have the Confidence to despise and trifle with God's Monitory Correction, instead of profiting by such salutary Discipline, they must be lost and dead to all Goodness, and have no spark of Divine Life remaining in 'em.

We see in Lethargick and Paralytick Fits, when all the vital Functions are at a stand, that oftentimes the Patient is recover'd by rougher Methods, and Operations seemingly cruel, when tender and gentle ones would have had no Effect. But when the violent Remedies too have been applied in vain, when the senseless Trunk, tho' slash'd and scarified, scorch'd and blister'd, exerts not the least imperfect Act of Life; 'tis then given over as lost and hopeless, and we conclude, when once it can feel no Pain, that it is past all other Feeling.

Now this is the Case of the Soul as well as Body, for even that has its Lethargies too. It is sometimes so bury'd in Sense, so immers'd and plung'd in Sottishness and Brutality, that all its Faculties are suspended, it becomes quite stupid and void of Reflexion, and scarce appears to be an active Principle. While the Soul is thus dormant and secure (as it often is in a fortunate and flourishing Condition) it seems good to the All-wise Providence to rouse and quicken it by some sharp Affliction. And if a Man is Proof against this severer Lesson, if he is deaf, not only to the still Voice of God, but also to the louder and more audible Proclamations of his Will, if Misery cannot humble, nor Correction tame him; his Conscience thenceforward, is as the Apostle speaks, *scar'd with a hot Iron*, it becomes so dead and insensible, that no good Impression can be made on it. No Exhortations, no Rebukes, no Threats, no Promises, can excite, or shame, or allure or terrifie a Mind so steel'd, a Heart so unrelenting. Such was the State of those whom the Prophet *Jeremy* complains of. *Thou hast stricken 'em but they have not griev'd, thou hast consum'd 'em, but they have refus'd to receive Correction, they have made their Faces harder than a Rock, they have refused to return,* Jer. v. 3.

But of this we may be assur'd, that such as will not be amended by his fatherly Correction,
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he will afterwards correct more sharply in his Anger, and however resolute and manly some may think it to out-brave their Sufferings, and dare the Divine Vengeance, 'tis far wiser and better to relent in the Beginning, without tempting him too far, or abiding the Extremity of his Wrath.

If indeed there were nothing more in God's Punishment, than standing the Shock of it for a few Moments, or a short limited Time, and one were sure to hear of it no more: If a Man could have any Security, that as soon as he had weather'd out one Storm, he should for the future be Proof against all Adversity, and that Almighty Vengeance could not reach him; in this Case, a daring and inflexible Temper would not be quite so unaccountable. Had the Almighty no more Curses in store, than the Patriarch had Blessings, who when one had been stoln from him, was not Master of a second, or none at least that was equal to the first, it might be some Encouragement to wicked Men to trifle with his Fury, when they perceiv'd that he was once disarm'd, and had already discharg'd his single Bolt. But the Artillery of Heaven is never to be exhausted. Tho' his Judgments are gone forth, and his Hand is heavy in another Place, he is not less at Leisure to regard our Actions here, nor less able to chastise us for 'em. He can smite us in the midst of our Security,

when we think of no farther Danger, and, with Agag, are saying within our selves : *Surely the Bitterness of Death is past.*

How much wiser is it then to prevent the Evil by an early Vertue, than to buy our Experience at so dear a Price ? How much more rational to fly betimes from these Courses, which, when once we begin to smart soundly for 'em, we shall wish we had never taken ? Or if we are tempted, by a foolish Curiosity, to try whether God will punish us or no : yet at least, methinks a small Portion of Misery might be sufficient to convince us that he is in earnest, without provoking him to the uttermost.

There is nothing more absurd and ridiculous, than one of a haughty and refractory Spirit contending with a superiour Strength. 'Tis worth one's observing, how long he will refuse to submit, after he is visibly worsted, how long he will hide his Pain, dissemble his Losses, and to what a degree he will suffer, before he will own he feels : And, after all, how he is forc'd to comply on the same or worse Conditions than he might have had before ; whilst a long Resistance makes the Shame of a late Submission the more remarkable, and adds to the Glory of the Conqueror.

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Had it not been much happier for *Pharaoh*, if after he had essay'd two or three of God's Judgments, he had fulfill'd his Command, and let *Israel* go; rather than have brought on himself and Country Ten dreadful Plagues, and in the end the Loss of all their First-born; and, after all, be forc'd to permit that which he had so obstinately refus'd; and not only to permit their Departure, but even court those to be gone, whom he had before detain'd by Violence.

If the *Prodigal Son* had manag'd after the same Rate, when his extravagant Folly had brought him to a very unhappy Condition; when he was reduc'd so low, as to envy not only his Father's Servants their Bread, but the very Swine their Husks: If after his Fortune was exhausted, his high Spirit had remain'd, he might have ended his Days in Shame and Beggery, in a forein Country, unpitied, unrelieved.

But he had the Grace, you know, to make a better use of his Sufferings; for tho' his Submission too was of the latest, yet it was not too late to be effectual. He wisely saw, that a haughty Stomach and stiffness in the Wrong, was by no means consistent with a famishing Condition; and that the seeming Shame of acknowledging his Offences, and returning to his Duty,

Duty, was abundantly preferable to the Pain of Starving. And you see the happy Consequence of his Recantation; how by humbling himself he became exalted, how by confessing his Unworthiness he was accounted the more worthy, and whilst he was contented to be admitted as a Servant, was receiv'd with joy as a Favourite Son. And this naturally leads me to the

III. Thing propos'd; which was, To consider how far, in Fact, we have, and in what manner we ought to *return unto the Lord our God*, that so we may appease his Wrath, avert his Judgments, and recommend our selves to his Favour and Protection.

And here I shall not need to prove, that we have all, without exception, gone astray from the Rules of Holy Living, prescrib'd us by our Heavenly Lord and Father; and are no more worthy to be call'd his Sons or Servants, till we return to our Duty and Allegiance again. I leave it to every Man's Conscience to reflect, how far he, for his own part, has deviated from the Laws of God, at what distance he stands from him, and to make his Approaches to him again by such regular and wary Steps, as the Discipline of true Repentance calls for; with a contrite Heart and humble Spirit, cover'd with Shame and Confusion, and melted with
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Godly Sorrow ; with an earnest desire of Pardon and Reconciliation, with an undissembled Confession of his sinful Frailties, with holy Vows and solemn Resolutions of Amendment, with an affectionate Love of God, and universal Charity toward his Neighbour.

I shall not inlarge on the Corruption of the Times, and reigning Vices of the Age ; nor draw an uncomfortable and disgraceful Parallel between the *nominal* Christians in these, and the *real* ones in the Primitive Days. It would be an Undertaking of too large a Compass for the Remainder of this Discourse, to describe in such Colours as they deserve, the shameful Riot and Debauchery, the Decay of our Piety and Improvement of our Luxury, the Abuse of God's Mercies and Contempt of his Ordinances, and the Swarms of Heresies and Pestilential Errors, that have infested this Nation for some past Years with an uncontroul'd Licentiousness. But there is the less need of my inlarging on this Head, since all Endeavours of this kind are happily superseded, by the Religious Care and Godly Zeal of our *most Gracious Sovereign*, who has recommended the Enquiry into the Growth of these Errors, and the Causes of it, to the *Clergy in Convocation assembled* ; and we may reasonably promise our selves, from the good Disposition of all Parts of the *Legislature*, that when once the Cause is fully laid open,

open, this growing and contagious Evil will not be long without a proper Remedy.

I have but just hinted at these Corruptions in Faith and Practice, as fit to be reform'd, and without the Reformation of which we must hope for no Blessing on our Endeavours, nor that any thing we take in Hand will prosper; but as they are Subjects of Discourse never out of Season, and very frequently and copiously insisted on, I have forbore to expatiate on them.

And I the rather chuse to contract my self as to these Points, because there is one ill Quality not so watchfully observ'd, more rarely condemn'd, less heartily detested, and which has so peculiar a Relation to the Business of War, that I cannot but think it a proper Matter for the Humiliation of this Day; and that is, the want of a publick Spirit and disinterested Love of our Country. Had such a Spirit prevail'd amongus, had we all been as zealously concern'd for the common Welfare, as for our particular Interests and Advantages, how much more effectually might we have prosecuted our just Rights, how much sooner had the bloody Tragedy been ended, and a joyful Peace and Tranquillity been restor'd? Had we strove with a generous Contention, who should be most active and forward in the Service of his Country, who should contribute most largely to its Preservati-

on and Support, and bear the greatest Share of the common Burden, instead of artful Management and shifting Contrivance, to bear either none at all, or as little as was possible ; if, I say, we had taken this Course, we might have gloried in the Name of Patriots indeed, we might, in all Human Probability, have long since enjoy'd the Fruits of our hearty and vigorous Endeavours, in a Freedom from any farther Hazard or Expence, and our very Liberality its self might have prov'd the truest Parsimony.

But has there not, in this Respect, been a Defect of Justice, as well as Generosity ? Has not the Public been shamefully defrauded by with-holding legal Dues, and grasping at illegal Profits ? Are not such Frauds and Depredations too commonly extenuated, and represented as no Injury to any one, as if that Government could have no Property of its own, to which we all owe the Security of ours ?

But whatever has been practis'd of this Kind, we have Reason to hope that the wise Determinations of this *Honourable House*, which has taken such effectual Care that the Public shall both do Justice and receive it ; will produce for the time to come, if not a better Spirit among us, freer from Self-Interest and Guile, and the little Arts of Cunning and Deceit ; yet at least a Forbearance of all notorious Fraud and exorbitant Injustice, and give a Check to that greedy and rapacious Humour which makes Men delight in the Miseries of their Country, if they can but find their own private Account in the Ca-

lamities it endures, and raise themselves upon its Ruins.

But as we hope for God's Blessing on our public or private Undertakings, let us purge our selves from these and all other Iniquities, and let 'em no longer be nam'd among us; let our *Love be without Dissimulation* to God, our Neighbour and our Country; let us reflect on the Mercies we have receiv'd with Thankfulness, and on the Judgments we have felt, with Humility and Submission; and let both together encline us ardently to love, and reverently to fear him, who is the Author of all the Good, and Permitter of all the Ill that happens to us.

Above all things, let us beware of a stubborn and contumacious Spirit, and such an unsubdu'd Obstinacy, as is the very Temper of the Devils, who still audaciously resist their Maker, tho' they know all Resistance to be in vain; whilst they are gnashing and howling they are still in Rebellion, they re-iterate their Crimes in the midst of their Torture, and whilst they roar for Blaspheming, they roar out new Blasphemies.

But oh! may none of us ever act or suffer like them, let the Judgments and Calamities which God in his great Wisdom is pleas'd to allot us, (and in that Number let us reckon the Fury of a wasting War) work their intended Operation on us, by driving us to sincere Repentance, obliging us to purify our Consciences from dead Works to serve the living God. This it concerns us to do, both in point of
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Interest and Duty, as private Christians: But there is a farther Consideration that ought to affect us, as we are Members of a Body Politic, if we have any of that publick Spirit, or Love for the Community we belong to, which I was just now recommending; to which we can do no better or more substantial Service, than by helping to reform it, by using our best Endeavours, that no *accursed thing* may be found among us, that no prevailing Vices or scandalous Immoralities, may disgrace the Purity of our Profession: That Piety, Truth and Justice, may be the distinguishing Characters of our People; that God's Service may be our Delight, and his Glory our greatest Aim.

And in order to so good and desirable a Work, as the reforming Mens Manners, and promoting God's Worship, I cannot but adore his Goodness, that has inspir'd our *Gracious QUEEN* and *Her Parliament* at this time with so noble and religious a Thought, as the causing to be erected in these Cities a sufficient number of Places of Divine Worship, the want of which has so long retarded the Progress of *true Reformation*, and been so manifest a hindrance to *Religion* in general, and the *Church of England* in particular.

But how must it encrease our Wonder and our Joy, when we reflect, that so large and comprehensive a Design should be form'd at so unlikely a Juncture, and yet meet with so general Encouragement, that these Churches, like the Walls and second Temple of *Jerusalem*, should be *built even in Dan. 9. 24.* *troublous Times*, when the extraordinary Exigences

ces of the Government, and the large Supplies required for the Public Service, would have given a much fairer Pretence for Opposition, than on other Occasions has been admitted. It has been no uncommon Stratagem, in those who were secretly Ill-wishers to any good Design, which they durst not openly condemn, to lose it by Delay, and artfully contrive that no Time might be found for the Execution of it, by always objecting the unseasonableness of the time present; which treacherous Reasoning, has been the Ruin of many an honest and well-concerted Project. But this happy Instance will convince us, that no time is unseasonable or improper for doing Good; and that where there is an earnest Disposition, there will soon be a working according to that Disposition. A willing Mind and hearty Resolution, far from being stagger'd at little Obstacles and Impediments, will make its way thro' great ones. May the Author of all good Counsels give his Blessing to this, and direct it to the Advancement of his Glory, and the Propagation of his Religion: May he give us all the Grace of true Repentance, and fit us for the Inheritance of his Heavenly Kingdom: May he continue to bless her Majesty's Arms with Victory and Success, preserve her Sacred Person from secret Attempts and open Violence; and in his own good time, may he *cause War to cease in all the World, and bring Destructions to a perpetual End.*

To him, with the Son and Holy Ghost, &c.